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Intentional Community Conference Scheduled June 18-26 at Center

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THE GREEN

FOR HOMESTEADERS, ON-TO-THE-LANDERS,
AND DO-IT-YOURSELFERS



REVOLUTION

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Disruption of Coles' Home Schooling Stirs Our Readers

Active reader concern over the interruption of the home schooling of the Darrel Cole children, Bear Lake, Mich., (reported in May *Green Revolution*) began reaching us just before this month's deadline.

O. T. Plumb, Streator, Ill., offered to pay attorney fees and court costs for the Coles, if they contested the action of school and police officials who forced them to discontinue their first grade work at home. The three sons were progressing under Margaret Cole's teaching, with the Calvert Home Study Course and Phonovisual Methods. "It is time this issue was faced in the courts," wrote Mr. Plumb. "I wish the Coles would pursue it."

The American Civil Liberties Union wrote that home education was definitely a right of parents. While they had sent letters of encouragement and approval to some Detroit parents in similar circumstances, they had no record of actual support in court cases on this matter.

A Maryland reader said, "The May *Green Revolution* interested us because our thoughts are now focused on schools and education and their present unsuitability for many children. When I think of what our high-schooler must face during the next four years, I experience a mixture of nausea, outrage and anger. Our second-grader's problem will last just that much longer, unless we are able to find or create an alternate solution to compulsory education."

Need Organization

Rev. Eugene Kreves, Naperville, Ill., admires the peaceful individualist experiment of the Coles, and believes their experience should lead others who value freedom from coercion to plan effective organization to achieve better than public education.

"The state's power through

compulsory education to control the minds of children," writes Rev. Kreves, "and to replace parental influences and values is most difficult to counter. Part of the difficulty of the nonconformist is lack of working relationships with like-minded persons. I believe there is a partial answer in more effective organization, though we must admit that the state is still able to intercede and interfere with the rights of minorities even when organized, as in the case of the Amish in Eastern Iowa (and elsewhere). But our individual efforts can be much more effective if we relate them to the efforts of others who share our values."

Regional Schools of Living

Mr. Kreves continues: "Suppose that a pattern of regional organization for the School of Living was implemented. Divide the United States and Canada into regional units. Let member-families in these areas pay a membership fee to the School of Living (say, for instance, \$25 annually from individuals and \$50 per family, with a certain portion retained at the national center and a certain amount going to the regional office). Suppose each regional grouping were encouraged to set up a School of Living community in which families could cooperate on their own private school for children. Let each regional grouping also maintain contact with member-families not living within the School of Living community, especially those teaching their children at home."

"Suppose the state would disrupt their private family educational programs and such families could not afford a private school. Would it not be a creative effort for such families to find some very small out-of-the-way and off-the-beaten-path school (continued on page 2)

To Florida and Back, Part III—

Students and Staff Operate School; Self-Regulation Is Key to Freedom



Scenes from Green Valley School, Orange City, Fla.

By Mildred J. Loomis

Green Valley School, directed by George von Hilsheimer, an adaptation for high-schoolers of the English Summerhill plan, centers in the 100 acres and building of a former monastery in north central Florida, near Orange City. Luke Carpenter, teacher and friend of youngsters there, described their program at our School of Living conference in Melbourne in late January. Three of us drove to the school later, for an overnight visit.

We didn't attend any classes. In fact, much of the work is done by the tutoring method, each student planning with a teacher and pursuing his work at his own pace and initiative. We noted various groups playing handball, preparing supper, setting tables, driving a stripped-down car, studying. In conversation we found them eager, friendly, intelligent. They helped us inspect and explore a student-constructed geodesic dome, which eight of them use for a dormitory. We visited the craft shop where students plan and carry out interesting projects. We did not find any gardening or planting going on.

Public Relations

I wanted to know how the local community felt about them, and was pleased to discover that the County Board of Education had asked to enroll three youngsters (incorrigibles, whom they couldn't handle) at Green Valley. This is quite a contrast from their first year (1962) in Tennessee, when neighbors descended on Green Valley at night, shot at them and forced them to move. That the youngsters are seriously concerned about public relations and the school's reputation came out in the student-staff meeting after breakfast, called House of Commons.

At the time of our visit there were about 75 students and 17 staff, both soon to be doubled

by addition of the New York Summerlane School to this campus. All staff members serve without salary, and share in the ownership and operation of the enterprise. Mr. Carpenter, math teacher, works in and manages the kitchen; Prof. Skip Rutherford has building and grounds; etc. Students pay a tuition in proportion to ability and assist in the work (cooking, management, cleanup and maintenance). A wealthy friend and contributor also works closely with Green Valley.

Formerly, when all students were on work crews, much time went to motivation and supervision of those not interested. So students and staff agreed to make work voluntary; those who did not want to work became the House of Lords and those who did formed the House of Commons. At stated times and conditions one could move from one to the other group.

House of Commons

In the larger dining room, some 40 persons gathered at 9 o'clock, Luke Carpenter presid-

ing. A student secretary called the roll, and Luke asked, "Any problems?"

"Larry had some beer on the grounds last night," announced Buckley. This was obviously already known to everyone but me. A student-made rule had been violated.

"What do you propose should be done about this?" (from Luke).

Ideas came quickly: "Give Larry an enema with beer." "Take away his home-leave on Washington's birthday." "Give him a room next to Skip (Rutherford) so he can check when Lar-

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May Be In "This Week"

In consultation with the editor of *This Week*, a widely syndicated Sunday supplement, Rose Smart, Sycamore Hollow Homestead, is preparing an article that may appear in the supplement during July, when a Homestead Festival is under way (July 1-4) at their and adjoining homesteads. (See program in the May issue of *Green Revolution*.)

Entitled "Modern Homesteading," the article will be illustrated by views from this new-old way of life from the Smart homestead, Lane's End and other homesteads in California, Iowa and Pennsylvania.

Indications are that a most interesting and worthwhile three days will develop at the Homestead Festival over the July 4 long weekend on the Smart, Loomis and Musgrave homesteads. From nearby and from afar, people are planning to attend. If you can share in this informal weekend (camping and roughing it for the most part), please send us advance notice (and \$1 per adult or \$2 per family), to: Rose Smart, 4998 Twin Creek Road, West Alexandria, Ohio. You will receive a map of the local area and a full program.

Intentional Community Conference Scheduled June 18-26 At Center

A nine-day meeting is announced at Heathcote Farm, School of Living Center, near Freeland, Md., for anyone experienced or interested in intentional community. Speakers have been invited, but attendants will choose discussion topics, plan the agenda and create the dialogue that thoughtful and concerned persons find meaningful today.

The initiating committee consists of Abigail Grafton, Bruce Elwell and Ben Zablocki. They anticipate that many types of intentional community will be described and evaluated—political, religious, non-religious, urban and rural.

Attendants are asked to be prepared to camp (bring bedding) or sleep in the Old Mill (some mattresses available); meal preparation will be shared and costs prorated, with a charge of \$1 per person as registration and service charge for use of the Center. Some creative work projects will be developed.

Youth Faces Problems

Abigail Grafton has been active in New York City School of Living meetings during the past winter. She says, "We live in a nation that has the material wealth to make everyone healthy, and uses it to keep everyone sick. We have the power to keep the peace and we

make war. Our people are cut off from their own life and feelings. However, we are a generation with greater knowledge of human psychology than any before. It is incumbent upon us to use our insight upon our disease. We must turn to the problem of well-being, and build communities in which people are ends, not means." For further information, write her at 170 E. 2nd St., New York City.

Ben Zablocki, editor of *Intentional Community Newsletter*, (Box 281, Baltimore, Md. 21303) adds, "Our ultimate goal is a world in which all people are involved with their entire selves in lives that are lived as ends in themselves. This is utopia. But the smallest social unit in which one can be totally committed to action which encompasses all human needs is the community. And since communities of this sort don't exist, it is necessary to build them."

Bruce Elwell (1134 Pine St., Philadelphia) believes that "Attempts at intentional community activity seek to be part of the answer (true social change) and must be started, supported and analyzed as never before. Unlike the ones that have failed, our 'revolution' must be human."

Take bus or Highway 83 to Maryland Line, Md. Farm phone, 301-357-5723.